

**CONCEPT OF AGRAYA AUSHADH AND ITS UTILITY IN PRESENT ERA-
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ABSTRACT

Agraya Dravya described in *Caraka Samhita (Sutrasthana 25)*, represents a unique ayurvedic concept that classifies superior substances, diets, regimens, and practices based on their best therapeutic efficacy. This review aims to systematically analyze the concept of *Agraya Dravya* and its clinical relevance. A classical literary review method was adopted, focusing primarily on *Caraka Samhita* with supportive ayurvedic principles. The *Agarya* classification includes *Dravyas* (Medicines), *Ahara* (Diet), *Vihara* (Lifestyle), Psychological factors, and Clinical practices. These are categorized based on their superior action in specific pathological or physiological conditions. The concept emphasizes context-based superiority rather than universal applicability. It also highlights preventive (*Swasthavritta*) and curative (*Chikitsa*) dimensions of ayurveda. *Agraya Dravya* serves as a clinical decision-making tool, guiding physicians in selecting the most effective intervention. Thus, it reflects ayurveda's holistic, rational, and patient-centered approach.

KEYWORDS: *Agraya Dravya, Caraka Samhita, Ayurveda, Chikitsa Siddhanta, Swasthavritta.***INTRODUCTION**

Ayurveda emphasizes both preventive and curative aspects of health. The concept of *Agraya Dravya* is an important contribution in this regard. It highlights substances and practices that are considered superior due to their specific therapeutic actions.

For example, The *Agroushadhi* in preventive aspect- like "*Taila Gandusha Abhyasa - Danta Bala Ruchikaranam*" not only strengthens the teeth but also prevents from *Danta Rogas*. Similarly, treatment principles like- *Hetu Pratyaniika, Vyadhi Pratyaniika* and *Ubhaya Pratyaniika Chikitsa* are the main therapeutic measures commonly existing in practice. Successful ayurvedic treatment is completed only when *Shodhana, Shamana* and *Nidana Parivarjana* are implemented based on classical description. In *Agroushadhi* all these are mentioned for each & every disease.

AIM AND OBJECTIVES

To describe the concept of *Agraya Dravya* in the light of *Swasthavritta*, with special emphasis on the classical principle "*Swasthyasya Swasthya Rakshanam, Aturasya*

Vikara Prashamanam" and its application in represent lifestyle in present era.

- To study the concept of *Agraya Dravya* in *Caraka Samhita*.
- To analyze its therapeutic importance.
- To understand its role in Clinical Decision making.

METHODOLOGY

- Classical Literary review of *Caraka Samhita*, Primarily *Sutrasthana chapter 25*
- Analysis based on Ayurvedic principles for conceptual understanding.

MODERN RELEVANCE / CLINICAL APPLICATION

- Bridges classical knowledge with modern Evidence-based clinical-approaches.
- Enables targeted and efficient treatment strategies.
- Strengthens clinical decision-making skills in contemporary Ayurvedic practice.
- Promotes integration of classical concepts into current OPD/IPD protocols.

DEFINITION OF AGRAYA

- “Agraya Shabdaha Sreshtha Vachanaha” that means- Which denotes superiority
- “Agraya Iti Samarthama” that means - which is Highly Effective
- “Agryayanam Cha Vikarashamaktva Abhidhanam Pradhanyat Yuchyati”

DEFINITION OF AUSHADHA

Which alleviates diseases and restores health is termed *Aushadha*. A physician must possess proper knowledge

to select appropriate medicine, otherwise, treatment success becomes accidental.

It is necessary to explain the qualities of correct medicine and a good physician. It is only that which possesses the requisite curative values is to be treated as a correct medicine. As regards Physician should know the principles underlying the correct application of medicines. Unless he knows it, he will not be able to relieve his patients of their ailments. Thus, only he who can select proper medicine and help cure diseases can be regarded as the best physician.^[1]

DESCRIPTION OF AGROUSHADHI:

Acharya Caraka describes various substances, diet and practices based on their *Shrestha karma*. These include.^[2]

| DRAVYA | ACTION |
|-------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 1. Anna or food | Sustenance of life. |
| 2. Water | Production of soothing effect. |
| 3. Wine | Dispelling fatigue. |
| 4. Milk | Invigorating. |
| 5. Meat | Nourishing. |
| 6. Meat soup | Refreshing. |
| 7. Salt | Bringing about deliciousness in food. |
| 8. Sour things | Having good taste. |
| 9. Meat of cock | Strength promoting. |
| 10. Semen of crocodile | Having aphrodisiac action. |
| 11. Honey | Alleviating <i>Kapha</i> and <i>Pitta</i> . |
| 12. Ghee | Alleviating <i>Vata</i> and <i>Pitta</i> . |
| 13. <i>Sesamum</i> oil | Alleviating <i>Vata</i> and <i>Kapha</i> . |
| 14. Emesis | Eliminating <i>Kapha</i> . |
| 15. Purgation | Eliminating <i>Pitta</i> . |
| 16. Enema (both <i>Anuvasana</i> and <i>Asthapana</i>) | Eliminating <i>Vata</i> |
| 17. Fomentation | Bringing about tenderness in the body. bringing about firmness. |
| 18. Exercise | Causing impotency. |
| 19. Alkalizes | Bringing about deliciousness in non-dietetic food articles. |
| 20. <i>Tinduka</i> (<i>Diospyros Peregrina</i> Gurke) | Sustenance of life. |
| 21. Unripe <i>Kapittha</i> (<i>Feronia limonia</i> Swingle) | Producing harmful effect on throat. |
| 22. Ghee of sheep milk | Producing bad effects on heart. |
| 23. Goat milk | Producing wholesome and galactagogue effect, and curing consumption, and <i>Raktapitta</i> |
| 24. Sheep milk | Vitiating <i>Kapha</i> and <i>Pitta</i> . |
| 25. Buffalo milk | Inducing sleep. |
| 26. In complete formation of curd | Obstructing channels of circulation. |
| 27. Food prepared by <i>Gavedhuka</i> (<i>Triticum aestivum</i> Linn.) | Emaciating. |
| 28. Food prepared of <i>Uddalaka</i> | Drying. |
| 29. Sugar cane | Producing diuretic effects. |
| 30. Barley | Increasing the quantity of <i>Faeces</i> . |
| 31. <i>Jumbu</i> (<i>Syzygium cumini</i> Skeels) | Aggravating <i>Vata</i> . |
| 32. <i>Saskuli</i> type of pastry | Aggravating <i>Pitta</i> and <i>Kapha</i> . |
| 33. <i>Kulatha</i> (<i>Dolichos biflorus</i> Linn.) | Causing <i>Amlapitta</i> (acid dyspepsia) |
| 34. <i>Masa</i> (<i>Phaseolus radiatus</i> Linn.) | Aggravating <i>Kapha</i> and <i>Pitta</i> . |
| 35. Fruit of <i>Madana</i> (<i>Randia dumetorum</i> Lam.) | For being used in emesis, <i>Asthapana</i> and <i>Anuvasana</i> types of enemas. |
| 36. <i>Trivrutta</i> (<i>Operculina turpethum</i> R. B.) | Causing easy purgation. |
| 37. <i>Aragvadha</i> (<i>Cassia fistula</i> Linn.) | Causing mild purgation. |

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| 38. Milk of <i>Snuhi</i> (<i>Euphorbia nerifolia</i> Linn.) | Causing strong purgation. |
| 39. <i>Apamarga</i> (<i>Achyranthes aspera</i> Linn.) | Eliminating <i>Doshas</i> from the head. |
| 40. <i>Vidanga</i> (<i>Embelia ribes</i> Burm. f.) | Killing parasites. |
| 41. <i>Sirisa</i> (<i>Albizia lebbek</i> Benth.) | Producing anti-toxic effects. |
| 42. <i>Khadira</i> (<i>Acacia catachu</i> Willd.) | Curing obstinate skin diseases including leprosy. |
| 43. <i>Rasna</i> (<i>Pluchea lanceolata</i> Oliver and Hiern) | Alleviating <i>Vata</i> (diseases due to the vitiation of <i>Vata</i>) |
| 44. <i>Amalaka</i> (<i>Emblica officinalis</i> Gaertn.) | Causing rejuvenation. |
| 45. <i>Haritaki</i> (<i>Terminalia chebula</i> Linn.) | Producing wholesome effect. |
| 46. Root of <i>Eranda</i> (<i>Ricinus communis</i> Linn.) | Increasing virility and alleviating <i>Vata</i> . |
| 47. Root of <i>Pippali</i> (<i>Piper longum</i> Linn.) | Promoting digestion, carmination and relieving constipation. |
| 48. Root of <i>Citraka</i> (<i>Plumbago zeylanica</i> Linn.) | Promoting digestion, carmination and curing piles and colic pain. |
| 49. <i>Puskaramula</i> (<i>Inula racemosa</i> Hook. f.) | Curing hiccups, dysphonia, cough and pain in the chest. |
| 50. <i>Musta</i> (<i>Cyperus rotundus</i> Linn.) | Causing astringent effect, promoting digestion and carmination. |
| 51. <i>Udicya</i> (<i>Pavonia odorata</i> Willd.) | Producing cooling effect, promoting digestion and carmination and curing vomiting and diarrhea. |
| 52. <i>Syonaka</i> (<i>Oroxylum indicum</i> Vent.) | Causing astringent effect, promoting digestion and carmination. |
| 53. <i>Ananta</i> (<i>Hemidesmus indicus</i> R. B.) | Causing astringent effect and curing <i>Raktapitta</i> (a disease characterized by bleeding from different parts of the body.) |
| 54. <i>Guduchi</i> (<i>Tinospora cordifolia</i> Miers) | Causing astringent effect, promoting digestion and alleviating <i>Vata</i> , <i>Kapha</i> , constipation and <i>Raktapitta</i> (a disease characterized by bleeding from different parts of the body). |
| 55. <i>Bilva</i> (<i>Aegle marmelos</i> causing astringent effect, promoting Corr.) | Causing astringent effect, promoting digestion and alleviating <i>Vata</i> , <i>Kapha</i> |
| 56. <i>Ativisha</i> (<i>Aconitum Heterophyllum</i> Wall.) | Causing astringent effect, promoting digestion, carmination and alleviating all the <i>Doshas</i> . |
| 57. Pollens of <i>Utpala</i> (<i>Nymphaea alba</i> Linn.) <i>Kumuda</i> (a variety of <i>Utpala</i>) and <i>Padma</i> (<i>Nelumbo nucifera</i> Gaertn.) | causing astringent effect, and alleviating <i>Raktapitta</i> (a disease characterized by bleeding from different parts of the body). |
| 58. <i>Duralabha</i> (<i>Fagonia cretica</i> Linn.) | Alleviating <i>Kapha</i> and <i>Pitta</i> . |
| 59. <i>Priyangu</i> (<i>Callicarpa macrophylla</i> Vahl.) | Alleviating acute attacks of <i>Raktapitta</i> (a disease characterized by bleeding from different parts of the body). |
| 60. Bark of <i>Kutaja</i> (<i>Holar-rhena antidysenterica</i> Wall.) | Causing astringent effect and alleviating <i>Kapha</i> , <i>pitta</i> and <i>Rakta</i> . |
| 61. Fruit of <i>Kashmarya</i> (<i>Gmelina arborea</i> Linn.) | Causing hemostasis and curing <i>Raktapitta</i> (a disease characterized by bleeding from different parts of the body). |
| 62. <i>Prsniparni</i> (<i>Uraria picta</i> Desv.) | Causing astringent effect, alleviating <i>Vata</i> and promoting digestion and virility. |
| 63. <i>Salaparni</i> (<i>Desmodium gangenticum</i> DC.) | Having aphrodisiac effect and alleviating all <i>Doshas</i> . |
| 64. <i>Bala</i> (<i>Sida cordifolia</i> Linn.) | Having astringent effect, promoting strength and alleviating <i>Vata</i> . |
| 65. <i>Goksura</i> (<i>Tribulus terrestris</i> Linn.) | Curing dysuria and vitiation of <i>Vata</i> . |
| 66. Extract of <i>Hingu</i> (<i>Ferula narthex</i> Boiss.) | Causing excision, promoting the power of digestion, downward movement of wind and alleviating <i>Vata</i> and <i>Kapha</i> . |
| 67. <i>Amlavetasa</i> (<i>Rheum emodi</i> Wall.) | Causing purgation, promoting the power of digestion, downward movement of wind and alleviating <i>Vata</i> and <i>Kapha</i> . |
| 68. Barley ash | Having laxative effects, causing carmination and curing piles. |
| 69. Habitual use of buttermilk. | Curing <i>Grahani</i> (sprue), Oedema, piles and complications due to improper administration of ghee (Oleation therapy). |
| 70. Habitual use of meat soup of carnivorous animals. | Curing <i>Grahani</i> (sprue), consumption and piles. |
| 71. Habitual use of milk and ghee. | Causing rejuvenation. |
| 72. Habitual use of ghee and roasted corn flour in equal quantity. | Promoting virility and curing mis peristalsis. |
| 73. Habitual gargling with <i>Tila</i> oil. | Promoting taste in food and strength of teeth. |
| 74. Application of sandalwood paste. | Removing foul odor and burning sensation of the body. |
| 75. Application of <i>Rsasan</i> (<i>Pluchea lanceolata</i> Oliver and Hiern) and <i>Aguru</i> (<i>Aquilaria agalocha</i>) | Removing coldness. |

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| <i>Roxb.</i>) in ointment from. | |
| 76. <i>Lamajjaka</i> (<i>Cymbopogon jwarancusa</i> <i>Schult.</i>) and <i>Ushira</i> (<i>Vetiveria zizanioides</i> <i>Nash.</i>) | Curing burning sensation, skin diseases and sweating. |
| 77. Massage and poultice of <i>Kustha</i> (<i>Saussurea lappa</i> <i>C. B. Clarke.</i>) | Alleviating <i>Vata</i> . |
| 78. <i>Madhuka</i> (<i>Glycyrrhiza glabra</i> <i>Linn.</i>) | Causing good eyesight, virility, good hair, good voice, complexion, pigmentation and healing. |
| 79. (Fresh) air | Giving life and consciousness. |
| 80. Heat | Curing indigestion, stiffness, cold, colic pain and shivering. |
| 81. Water | Producing astringent effect. |
| 82. Water with a hot cloud of earth plunged there in. | Alleviating acute attacks of thirst and vomiting. |
| 83. Intake of food in excessive quantity. | Causing serious types of indigestion. |
| 84. Intake of food according to the power of digestion. | Promoting digestion. |
| 85. Wholesome diets and regime. | It is worth adopting regime. |
| 86. Intake of food on time. | Healthy practices. |
| 87. Contentment | Qualities of food. |
| 88. Suppression of natural urges. | Unhealthy practices. |
| 89. Wine | Exhilarating. |
| 90. Intoxication due to excessive drinking. | Causing loss of intelligence, patience and memory. |
| 91. Heavy food | Causing indigestion. |
| 92. Intake of food only once (in twenty-four hours) | Bringing happiness. |
| 93. Excessive indulgence in sexual acts. | Causing consumption. |
| 94. Suppression of the urge of seminal ejaculation. | Causing impotency. |
| 95. Slaughtering place | Causing aversion to food. |
| 96. Fasting | Reducing longevity. |
| 97. Intake of food in reduced in quantity. | Causing emaciation. |
| 98. Intake of food before the digestion of the previous meal. | Causing vitiation of <i>Grahani</i> (small intestine including duodenum) |
| 99. Intake of irregular meals. | Causing irregularity in digestive power. |
| 100. Intake of food having mutually contradictory properties | Producing wretched diseases like obstinate skin diseases including leprosy and leukoderma. |
| 101. Tranquility | Healthy regime. |
| 102. Exertion | Unhealthy regime. |
| 103. Improper utilization (of the objects of senses). | Causing diseases in general. |
| 104. Sexual act with a woman during her menstrual period. | Inauspicious habits. |
| 105. Celibacy. | Resulting in longevity. |
| 106. Adultery | Reducing longevity. |
| 107. Determination | Aphrodisiacs. |
| 108. Unhappiness | Causing loss of virility. |
| 109. Strenuous efforts exceeding the limits of one's own capacity. | Shortening the span of life. |
| 110. Grief | Causing aggravation of diseases. |
| 111. Bath | Removing fatigue. |
| 112. Cheerfulness | Delighting. |
| 113. Worry | Emaciating. |
| 114. Nourishment | Causing good sleep. |
| 115. Detachment | Nourishing. |
| 116. Excessive sleep | Causing drowsiness. |
| 117. Regular intake of diet of all tastes. | Promoting strength. |
| 118. Regular intake of food having only one taste. | Causing weakness. |

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| 119. Dead or obstructing fetus. | Requiring immediate and careful removal. |
| 120. Indigestion | Requiring prevention. |
| 121. Child | Requiring mild drugs. |
| 122. Old person | Requiring palliative treatment. |
| 123. Pregnant woman | Requiring abstinence from the intake of strong medicines, resorting to sexual act and physical exercise. |
| 124. Happiness | Helping with retention of conception. |
| 125. Diseases due to the vitiation of all three <i>Dosas</i> . | Causing difficulty in cure. |
| 126. Poisoning due to <i>Ama</i> (product of improper digestion and metabolism) | Causing incurable disease. |
| 127. Fever | Important diseases. |
| 128. <i>Kustha</i> (obstinate skin diseases including leprosy) | Chronic diseases. |
| 129. <i>Rajayakṣma</i> (tuberculosis) | Combination of diseases. |
| 130. <i>Prameha</i> (obstinate urinary disorders including diabetes mellitus) | Relapsing diseases. |
| 131. Leech | Auxiliary surgical devices. |
| 132. Enema | Elimination therapies. |
| 133. The Himalayas | Habitats of medicinal plants. |
| 134. Soma | Drugs. |
| 135. Desert | Healthy places. |
| 136. Marshy land | Unhealthy places. |
| 137. Compliance with the instructions of the physician. | Qualities of patients. |
| 138. Physician | Aspects of treatment. |
| 139. An atheist | Requiring boycott. |
| 140. Greed | Troublesome practices. |
| 141. Disobedience to the instructions of the physician. | Bad prognostic signs. |
| 142. Self confidence | Signs of recovery. |
| 143. An assemblage of physicians. | Eradicating doubts (with regard to the line of treatment etc.) |
| 144. Sense of propriety | Qualities of physicians. |
| 145. Proper understanding | Therapeutic devices. |
| 146. Reasoning based on scriptures. | Devices for success. |
| 147. Presence of mind | Timely grasp of the situation. |
| 148. Inaction | Waste of time. |
| 149. Practical experience | Eradicating doubts. |
| 150. Incapability | Terrifying factors. |
| 151. Clinical seminars | Increasing wisdom. |
| 152. Preceptor | Providing scriptural knowledge. |
| 153. Knowledge of Ayurveda (science of life) | Bringing about immortality. |
| 154. Words of noble persons | Requiring to be complied with. |
| 155. Words of wicked | Leading to harmful results. |
| 156. An absolute detachment from actions. | Giving happiness. |

For better understanding, these can be systematically classified as follows.

I. **AAHARA**

| Poshan (Nourishing foods) | Rasa & Taste-based items | Specific dietary effects | Dietary habits |
|----------------------------------|-------------------------------------|---------------------------------|-----------------------|
| <i>Anna</i> (Food) | Salt | Barley | Timely food intake |
| Milk (Cow, Buffalo) | Sour substances | Sugarcane | Avoid excess food |
| Meat | Honey | <i>Kullatha</i> | Avoid irregular meal |
| Meat soup | <i>Ghrita</i> | <i>Masa</i> | <i>Viruddha Ahara</i> |

2. DRAVYA (Medicinal Substances)

| Shodhana Dravya | Shamana Dravya | Deepana-Pachana Dravya | Rasayana & Balya Dravya | Mutrala & specific action drugs |
|-----------------------------------|-----------------------|-------------------------------|------------------------------------|--------------------------------------------|
| <i>Madana – Vamana</i> | <i>Guduchi</i> | <i>Pippali moola</i> | <i>Amalaki</i> | <i>Gokshura</i> |
| <i>Trivrutta – Virechana</i> | <i>Rasana</i> | <i>Chitraka</i> | <i>Bala</i> | <i>Vidanga</i> |
| <i>Aragvadha – Mild Purgative</i> | <i>Khadira</i> | <i>Musta</i> | <i>Madhuka</i> | <i>Apamarga</i> |
| <i>Snuhi – Strong Purgative</i> | <i>Sirisa</i> | <i>Hingu</i> | | |

3. VIHARA (Lifestyle & Regimen)

| Healthy Practices | Unhealthy Practices | Daily regimen practices |
|--------------------------|-----------------------------|--------------------------------|
| Regular exercise | Excessive exercise | <i>Gandusha</i> (oil pulling) |
| Bath – removes fatigue | Suppression of natural urge | <i>Abhyanga</i> |
| Tranquility | Excess sexual activity | Proper sleep |
| Cheerfulness | Improper sensory usage | |

4. MANSIKA BHAVA (Psychological Factors)

| Positive States | Negative States |
|------------------------|--------------------------------|
| Happiness | Grief – Aggravates disease |
| Determination | Worry – Causes emaciation |
| Self-confidence | Unhappiness – Reduces virility |
| Detachment | |

5. CHIKITSA & KARMA (Therapeutic Procedures)

- *Vamana – Kapha* elimination
- *Virechana – Pitta* elimination
- *Basti – Vata* elimination
- *Swedana* – Induces softness

6. ROGA & AVASTHA (Diseases & Conditions)

- *Jwara* – Important disease
- *Kustha* – Chronic disease
- *Prameha* – Relapsing disease
- *Rajayakshma* – Complex disease

7. ROGI & VAIDYA GUNA

| Physician Qualities | Patient Qualities |
|----------------------------|--------------------------|
| Knowledge of shastra | Compliance |
| Practical experience | Discipline |
| Presence of mind | |

Among those that alleviate *Kapha* and *Pitta*, Honey and *Duralabha* (*Fagonia cretica* Linn.) are stated to be the best. Honey as a liquid drug and *Duralabha* as a non-liquid drug.

Basti (enema) includes both *Asthapana* and *Anuvasana* types of enemas. Among the factors that vitiate *Pitta* and *Kapha*, sheep milk, *Masa* (*Phaseolus radiatus* Linn.) and *Shashkuli* have been enumerated as most important. Sheep milk as a drink, *Masa* (*Phaseolus radiatus* Linn.) as an eatable, and *Shashkuli* type of pastry as a chewable. Similarly, the predominance of the respective drugs is to be ascertained in relation to the class or sub-class to which it belongs.

Taking meals only once in 24 hours is no doubt the most desirable Regimen for the maintenance of good health. But it does not mean that taking meals more than once in 24 hours is prohibited. Even if one takes two square

meals, it does not affect digestion, sleep etc. and as such is equally conducive to the maintenance of good health and happiness.

Continued intake of food having only one taste would no doubt cause emaciation, but it has its exceptions as well. For example, Continuous intake of *Ghrta* is regarded as the best elixir.

Thus, it is said.^[3]

The 152 varieties of best drugs and regimen have been explained. They are sufficient for giving guidance to a physician in connection with the treatment of various diseases. The best varieties enumerated above include even diseases like fever and *Prameha* (obstinate urinary disorder including diabetes mellitus) which are by nature exceedingly troublesome. They have been stated here to guide the physician in connection with the treatment of diseases. Knowledge of such diseases is indeed useful for their treatment.

The usefulness of the knowledge of the best varieties of drugs and regimen regarding the elimination of diseases is no doubt very important. It does not mean that all the other prescriptions about the treatment of various diseases are unnecessary.

Rather, it highlights the importance of appropriate selection of therapies for both treatment and maintenance of health.

LIMITATIONS OF THE STUDY

- **Conceptual nature of study** – This article is based on classical literature review only and does not include any experimental or clinical data.
- **Limited textual references** – The study is mainly focused on *Caraka Samhita* (*Sutrasthana* 25) and

does not include detailed comparison with other classical texts like *Sushruta Samhita* or *Ashtang Hridayam*.

DISCUSSION

The concept of *Agraya Dravya* (superior substances) in *Caraka Samhita* (*Sutrasthana* 25) offers a systematic classification of premier therapeutic agents, regimens, and principles based on their exceptional efficacy. The term *Agraya* signifies pre-eminence or superiority in therapeutic action, with selections rooted in targeted utility for specific pathological or physiological states.

This classification spans.

- *Dravyas* (Medicinal substances)
- *Ahara* (Dietary items)
- *Vihara* (Lifestyle and regimen factors)
- Psychological states
- Clinical practices
- Qualities of physicians and patients

It underscores Ayurveda's multi-dimensional therapeutic framework, integrating pharmacological, nutritional, behavioral, environmental, and ethical elements beyond mere drug-centric approaches.

The 152 enumerated *Agraya* factors emphasize.

1. **Preventive aspects** (*Swasthavritta*): Regular wholesome diet, proper meal timing, mental tranquility, and avoidance of urge suppression.^[4]
2. **Curative principles** (*Chikitsa Siddhanta*): Etiological (*Hetu Pratyayika*), disease-specific (*Vyadhi Pratyayika*), dual (*Ubhaya Pratyayika*) therapies; *Shodhana* (emesis, purgation, basti); *Shamana*; and *Nidana Parivarjana*.^[5] *Agraya dravyas* excel within their categories- e.g., honey (*Madhu*) for Kapha-Pitta-alleviating liquids, or *Durlabha* for non-liquids- reflecting "relative superiority" rather than absolute exclusivity^[6] The text positions are representative guides, not exhaustive lists, for clinical decision-making.

Notably, non-material factors like grief avoidance, cheerfulness, determination, and physician competence highlight Ayurveda's pioneering psychosomatic integration and holistic paradigm.

Key implications include

1. No single agent holds universal superiority.
2. Efficacy is context-dependent (*Dosha* dominance, Disease stage, Patient vitality).
3. Combined modalities may yield novel effects in complex cases.
4. Clinical reasoning (*Yukti*) and scriptural insight (*Shastra*) are indispensable.

Thus, *Agraya* classification functions as a pragmatic clinical decision-making tool, enabling precise intervention selection aligned with therapeutic goals.

CONCLUSION

The *Agraya Dravya* framework in *Caraka Samhita* (*Sutrasthana* 25) delivers a succinct yet robust guide for

rational therapy. It prioritizes premier substances, regimens, and principles within categories to optimize treatment outcomes.

It highlights.

1. Preventive healthcare (*Swasthavritta*).
2. Disease-specific management.
3. Physician competence and ethical conduct.
4. Synergy of diet, lifestyle, and mental well-being.
5. Context-driven therapeutic hierarchy.

Far from a rigid roster, it empowers dynamic clinical judgment, embodying Ayurveda's holistic ethos through material, psychosomatic, and ethical integration. As a proto-evidence-based prioritization system, *Agraya Dravya* equips practitioners for superior therapeutic success via informed, patient-centric choices.

SUMMARY

Agraya Dravya (superior remedies, or *Agrouśadhi*) in *Caraka Samhita* (*Sutrasthana* 25) enumerates 152 premier entities—substances, diets, regimens, psychological factors, clinical practices, and physician-patient qualities—based on dominant therapeutic efficacy.

Serving preventive (*Swasthavritta*) and curative (*Chikitsā*) roles, it promotes relative, context-based superiority (e.g., *Madhu* for *Kapha-Pitta* liquids) rather than exhaustive lists. This reflects Ayurveda's holistic, rational paradigm, fostering integrative, evidence-informed clinical practice.

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